THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIII. SAN FRANCISCO, SEPTEMBER 24, 1903 Number 39.

TRUST.

Away with all life's memories,
Away with hopes, away!
Lord, take me up into thy love,
And keep me up there today.

I cannot trust to mortal eyes
My weakness and my sin;
Temptations He alone can judge,
Who knows what they have been.

But I can trust Him who provides
The thirsty ground with dew,
And round the wounded beetle builds
His grassy house anew.

For the same hand that smites with pain,
And sends the wintry snows,
Doth mould the frozen clod again
Into the summer rose.

My soul is melted by that love,
So tender and so true;
I can but cry, my Lord and God,
What wilt thou have me do?

My blessings all come back to me,
And round about me stand;
Help me climb their dizzy stairs
Until I touch thy hand.

—Alice Cary.

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Always Ready.

There is no time to stop and prepare for the journey of death, even if we could. God demands the last day's labor as well as the first. He seems to say: "Never mind death. I will take care of that. It is to you to take care of life." Just in the right time the hand will be laid on our shoulder, the word whispered in our ear. We must leave the sewing undone, the house unswept, the plow in the furrow, the story untold, the picture unfinished, the song unsung. We may not perchance, even kiss our loved ones goodbye. But let us strive to live that we may say say: "Yea, Lord, I am ready, always ready; for I need no money or luggage on this journey. My hand is in thine, like a trusting child. I am glad to be nearer to thee, Father, to feel more closely the warmth of thy breast. What I have missed and failed in, thou knowest; my poor, feeble, futile efforts to serve thee, thou knowest also. There is no prop nor stay but in perfect trust. It is all the cloak or covering I need. I have lived on the river's brink all my life; now I am to cross with the Great Pilot. I thought I knew life here. O no! it was an illusion. Now I am to live indeed."—Christian Register.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 24, 1903

HAPPINESS.

"While I sought Happiness she fled
Before me constantly.
Weary I turned to Duty's path,
And Happiness sought me,
Saying, 'I walk the road today:
I'll bear thee company.'"

One who has written recently concerning the lives of our Presidents, says that not one has occupied that exalted position "without the memory of the prayer he lisped at his mother's knee." Blessed is the man who carries through life the memory of a Christian home!

The court decision making necessary the removal of the cemeteries from the city of San Francisco is to be commended.. It is in the line of progress, in the interests of advancement. It may be regarded also as one of the steps toward a more general adoption of cremation. Gradually the sentiment against this method of disposing of the dead is passing away, and we have no doubt that in the cities at least it will in a few decades be the generally approved and accepted method.

Germany leads the world in the matter of popular education. From elementary school to university its methods are marked by thoroughness and practical wisdom. Not only scientific gymnastic exercises are required, and summer excursions and school baths provided, but in many towns free meals are furnished to the children of the poor during the winter months, and a school doctor is always at call to look after the health of the scholars. Probably in no other country does so large a per cent. of the pupils graduating from the secondary schools enter the universities as in Germany.

The man who wants to help will always find opportunity for helping. Almost always people find in this world that for which they are looking. It costs something to be helpful. When the beloved Son of God decided to come down to earth to be of help to sinful men, it meant for him a life of humiliation, and death on the cross. When Paul hearkened to that Macedonian cry, "Come over and help us," it meant toil, deprivation, suffering. But both Jesus and Paul knew that it pays to be helpful. For the joy that was set before them they endured. Some people are not helpful because it costs too much. But for every real helper there is a crown sometime, somewhere.

Is it not time that all men of intelligence in this country investigate as to the good influence of foreign missions instead of waiting until they go abroad to acquire this knowledge, if at all? We have read recently of a man of considerable prominence on the Pacific coast saying that he was prejudiced against missions and missionaries until he saw the results in other lands. Literature on the subject of missions is abundant, and every one by a little reading can become better informed as to the work than he can by a brief trip abroad. Every man of average intelligence who says that he has learned of the value of missions by a trip abroad rather than by the means right at hand here at home discredits himself.

Long time ago it was said: "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff; they shall share alike." This was David's order for the division of the spoils of battle, and it became a statute in Israel. But not always and in every respect do they who go and they who tarry share alike. In burden borne, in sufferings endured, they who remain bear more, oftentimes, than they who go. This is often the case in time of war with the wives and mothers in the homes, dragging through days of suspense while loved ones are away battling for the nation. Many a head gathered prematurely its whitened locks in the solitude and suspense of the home during our Civil War, and health was forever shattered there by the strain as surely as on battlefield, in camp, or prison pen. We wonder whether today in the homes of our land the help of the housewife is valued as it should be. In some it is, but evidently not in all. She who tarries there day by day and toils in this way and that while the husband goes forth to his work is a partner in all. She should have more voice in the use of the proceeds than is often accorded her. "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff; they shall share alike." It is a good rule now as of old.

Mrs. Darwin R. James, President of the Woman's Board of Home Missions of the Presbyterian church, writes in the Congregational Home Missionary magazine of the missionary literature which was on the library table in her home when she was a child and of the influence that literature had upon her. There were no secular papers on that table on Sunday, but the religious papers and the missionary magazines were there—The Missionary Herald, The Home Missionary and The American Missionary. And her interest in missions dates from the reading of them. She says: "As I recall the impressions made in those early years of my life, I am persuaded that no instruction or influence in later years can take the place of this early education,

as a controlling power through life. Abhorrence of the satanic fraud of Mormonism had its birth in those early years in the literature of the anti-slavery society, which also found a place among missionary periodicals. Intense indignation against all forms of injustice and wrong-doing generated in those formative years of life has been a propelling power ever since." And as Mrs. James recalls these impressions her wish is that missionary literature may be increased in circulation many fold. If parents realized fully the power of such early impressions there would be more religious literature in many a home than is found there now.

Notes.

The Rev. H. M. Tenney, the Pacific Coast District Secretary of the American Board, spoke Sunday morning in the Hassolo-Street church of Portland, to an interested congregation. Mr. Tenney is on his way to Dayton, Wash., where he is to speak before the State Association concerning the foreign missionary work. Next week he returns to Oregon City and will speak at the Oregon Association.

It is gratifying to learn that the evidence against the Rev. R. H. Kennedy, of Oregon, charged with burglary, is not as strong as was at first reported. We are informed that Mr. Kennedy can prove that he was in Portland as late as eleven o'clock on the night of the burglary at Hillsboro. It would have been impossible for him to make the trip between Portland and Hillsboro by the hour the house was entered. It seems also that the newspaper statement that a young lady partly tore off the burglar's mask while he was in the house was wholly without foundation. Mr. Kennedy is out on bail now and hopes soon to prove himself innocent.

The editor of The Pacific had the privilege of worshipping with the First church of Portland, Oregon, Sunday morning. On invitation from Dr. House, the pastor, the interests of The Pacific were presented briefly and several new names were secured. The sermon by Dr. House was on the subject, "A Rough Man With a White Soul." This man was John the Baptist, and he was held up as a model in many respects for men today. Although there was not a word in it to directly indicate this, the sermon was preached, undoubtedly, with reference to the battle which is now being waged in Portland against gambling. Men from whom better things were expected have not the courage to stand for the right as John the Baptist did, and the element that believes most in law and order is being sorely tried. The mayor, elected by that element, and who at first avowed himself in favor of the enforcement of the laws against gambling, declares now that they cannot be enforced and that any further attempt on his part to secure their enforcement would result simply in the corruption of city officials and in worse dens of vice. It seems to be the desire of Mayor Williams to have the gambling houses of Portland pay into the city treasury a certain sum per month, which shall be used to improve and beautify the city for the Louis and Clark exposition, which is planned for 1905; also for other much-needed improvements at once, which, unless so provided for, would necessitate heavy taxes. The public is, of course, divided in sentiment, and the contest waxes hot. The element opposed to the position of the mayor knows, as every one else knows, that he can do what they think should be done, put an end to the gambling, if he will see to it that there are the right kind of men under him for the carrying out orders to that end. And they feel that a man of his age and standing in a community and nation, once Attorney-General of the United States, and a professing Christian, ought to stand true to the side with which he began to battle soon after he was elected. His reply is that experience in municipal government, which he did not at first have, has led to a modification of his views. It is a difficult position in which Mayor Williams stands; but in it all is simply one more failure on the part of men in such responsible places to do what is highest and best let the consequences be what they may. Such laws have been enforced elsewhere, and Mayor Williams can enforce them in Portland if he determines to do so. The trouble is that he has determined not to do so, for reasons which doubtless seem good to him, but which mark him as a surrenderer in a battle which with a John the Baptist in his place could be won. No one could listen to the impressive sermon by Dr. House, to which reference has been made, without realizing that it pays in the long run to be courageous as John the Baptist was, though it may lead to the dungeon and to death.

The Bystander.

B. Fay Mills.

The resignation of Mr. Mills from the pastorate of the First Unitarian church, Oakland, turns attention to one of the most remarkable men in the religious life of our times. Time was when the name of B. Fay Mills stood for all that was evangelical in thought and spiritual in experience. Tabernacles of worship were built for his use, and the largest auditoriums in the country were crowded with people who wished to hear his sermons. Then came a change of thought and a changed relation toward the people. His career was like that of a man falling out of a twenty-story window and catching at the first obstruction. This was Unitarianism Hanging to this wire for a season he now loses his hold and drops again into fog and space.

It is a matter of note that Mr. Mills has been treated with consideration by his former admirers. He has not been scolded, or condemned, or maligned. He has been looked upon with regrets, and most people believe him to be absolutely sincere in these tragical theological experiences. It certainly must be a source of pain to Mr. Mills himself that he is so completely cut off from the floodtides of the people's enthusiasm and faith.

The experience of such a man carries with it its solemn lessons, and every pastor who reads these lines should be grateful for his faith, for his hold on God and the eternal verities. The happiest people really do believe something with all their might, and even if it isn't up-to-date, is a source of power. When a man gets into the habit of sawing the limb which holds him he is sure to fall, and when he begins to go down hill theologically "everything," as Josh Billings said, "seems greased for the occasion."

"A few strong instincts, and a few plain rules,
Among the herdsmen of the Alps, have wrought
More for mankind, at this unhappy day,
Than all the pride of intellect and thought."

Sermon Topics.

The Bystander has a good friend who is constantly reminding him of the fact that preachers do not sufficiently emphasize sin and redemption in their sermons. The only way by which this brother knows this is by the published topics in the newspapers, and one can

no more surmise what the sermon is like by the average subject, than a fish can tell the sort of hook is hidden in the bait. It is possible that the bait has changed, while the sharp hook is just the same. Preachers are laying stress on sin and on redemption, but with different words and methods. It is not true that the pulpit is losing its sense of responsibility toward these great themes.

True, there is a deal of bosh spoken in these days, pretty things, harmless platitudes, generalities that hardly glitter, sentimental things and literary quotations, but the men who count in the pulpit are saying hard, practical, effective things, which make for righteousness. President Roosevelt's sermons reflect the spirit of the American pulpit. Underneath the so-called attractive sermon-themes announced, for the purpose of winning attention, is the old warning against sin, and the perpetual appeal to the soul for a righteous life. There are exceptions, but this is the rule.

There are a few men in the pulpit who continue to make clowns of themselves. They do not belong in the pulpit but in the circus. Sensational preaching has its place and there is a certain kind of which we have too little. We need men who draw, who fill their churches and the preachers who are preaching to empty seats have no business to complain. They probably will and raise the cry "sensationalism." When a man fills his church by filling his pulpit, he is succeeding legitimately, but woe to the man who fills his church without filling his pulpit! Sometimes this happens. The Bystander heard of a young pastor the other day who takes boxing gloves, fishing tackle and golf sticks into the pulpit, and uses them to illustrate his sermons. Does he get the crowd? Yes, but not as large a throng as Jeffries and Corbett. If every pastor in San Francisco should announce that he would stand on his head next Sunday evening the churches would overflow. That is filling the church and not filling the pulpit. When a man finds that he and his sermon fail to do the work—all things being equal—let him give it up or raise the standard of both. Eccentricities, sensations, exhibitions, vaudeville performances and foolishness should be kept from the church—both from the pulpit and the social life of the church. The church is the last place where a man should make a fool of himself.

The New San Francisco.

San Francisco is getting ready to don a new suit, black its shoes, and comb its hair. It is preparing for a new era. Bonds are to be issued to raise money for public improvements—parks, better streets, school houses, sewers, etc.

It is probable that many of these improvements will be made.

The material progress of San Francisco should be an incentive to the churches to make commensurate progress. We are on the eve of greater things. All churches should make an effort for a forward movement. Material prosperity should mean spiritual progress. Religious workers have reason to be encouraged by these signs of growth and opportunity. The harvest is ripening.

The Methodists.

The Methodists have troubles of their own. At the recent Conference held at Pacific Grove, the Hammond case was the chief topic of interest, and, once the Conference took hold of it, was handled with precision and skill.

The other significant event in connection with the Conference, was the withdrawal of the "Briggs Brothers," for two years the pastors of Central church, San Francisco. The reason given for their sudden departure from Methodism is that the Bishop would not concur to open a mission south of Market. At any rate these two excellent young men took their departure. Just where they will stop is not known. Perhaps they may be Congregationalists.

The other matter of importance now before the Methodists of the whole country is the task of purging Garrett Biblical Institute of heresy. This is a matter which concerns not only the Methodist Episcopal church, but all other denominations. The outcome will be watched with more curiosity by most people, than anxiety.

Acorns From Three Oaks.

Aloha.

A Hint to Men Who Can Do Things.

Stirred up by the circular of our new Coast Secretary for the A. B. C. F. M., I take advantage of his absence at the North to make a suggestion regarding him, which I believe to have value. It is that just as soon as he gets his office work in hand he be sent to see with his own eyes the sorrows and sufferings of people who worship gods of wood and stone. Brothers Harrison, Singer and Wikoff thrill us when they bring their reports from the field because they have seen with their own eyes, and bring the facts before us warm. It will bring a large dividend if Brother Tenney can have sight of the fields for which he is to plead with us.

When he has seen an old priest beating a rough drum in vain to call in his vanishing followers, he will realize how the claims of false gods are losing power. Let his heart ache over the sight of tiny Japanese girls by scores in the brilliantly lighted windows of houses of sin in Yokahoma, and he will come and tell us vehemently that the choice heifers of California are more tenderly and carefully treated than girls are in many places in Japan. One Sunday in Shanghai and another in Honkong will give him flaming illustrations of the uplift the gospel of Jesus Christ gives to the men of Sinim. Let him turn that splendid camera of his on the swarming groups of wretched priests in the cold ashes of their wretched camps on the banks of the Hooglay or the Ganges and no preposterous Swami will successfully claim that such low-down men can teach their fellow citizens anything worth knowing in either world. As representative of our great A. B. C. F. M., every door will open to him and he can see far and fast the things we shall want to see with his awakened eyes. I may be telling what all our friends do not know. Brother Tenney is a superior artist with the camera and an expert in the making of pictures. He is an artist among artists, as the San Francisco Camera Club know and testify. If he is to have ten or fifteen years of service in the very important office he holds, we can well afford to make such an investment in him. No church which sees Mr. Tenney turn on the light with his splendid stereopticon and exhibit before them the naked horrors of heathenism, contrasted with the sweet and sane effects of the gospel of peace and good clothes, will ever forget it. We are nearest these sorrowing millions and we want to help them. This is one good way. Think of it, brethren, who can start things. Make a challenge subscription and trust the churches to take it up. It will take a long

time to collect pictures by letter. We want "our own artist on the spot" and then he can show them to us with the "vim" with which he talks of the "Sempervirens Park" or "the King's River Canyon."

No one, I am sure, will say a heartier "amen" to this proposition than Brother Frear, whose long and faithful devotion to the cause of missions was stiffened and made intelligent by his personal familiarity with what the work of the Board has accomplished in the Hawaiian Islands. I do not doubt Brother Frear would "stay by the stuff" at the old desk while his successor should take such an "eye opening trip." With which humble acorn the newest member of the A. B. C. F. M. signalizes his loyalty to the great work.

Good Men with Good Newspapers.

Since Brother Tenney has gone from the Santa Clara Valley to his coast-wide field it is a pleasant duty to report that the redemption of San Jose, for which he wrought heroically, continues to bear fruit. It is a great thing to have clean men like the Hayes brothers as owners of daily papers like the Mercury and the Herald. One does not pick up his paper with a pair of tongs, "reading it as a business necessity, but putting it in the fire before his family can see it." Rather the papers brace him like one of Pastor Merrill's good sermons or crisp prayer meeting talks. The schools are out from under boss influence and teachers dare say their souls are their own. When Governor Pardee puts men like Doctor Addison on the Normal School board, we may be sure things are going well there. Mayor Worswick has carried out his pledges of reform. There is money saved for the streets, and he who rides may read in the betterment of East Santa Clara street that the people's business is being attended to. Life is worth living under good rulers. God bless them. The editorial rooms of both Mercury and Herald are wholesome places for clean men. All that the influential Good Citizenship Committees of the Y. P. S. C. E. and the Epworth League preach, our papers point with fresh and bright editorials. The devil is not dead in Santa Clara county, but he does not have it all his own way.

Dear Nellie!

Nellie is a deer. I have looked into her liquid eyes on the banks of the roaring Coquille in Oregon and can testify to her beauty. Now that her loving owners want to find a good home for her and her two frisky fawns, I can no more help wishing them success than I can help hoping she may find as good a home as she leaves. The Lord made me that way. I get great dividends when nice boys thank me for a good dog I have found them. And to see a splendid Oakland horse which I discovered at Monterey for an appreciative friend is almost worth a trip to the city. We do not kiss sweet babes less because we teach them kindly to caress noble brutes. "If my ship came over," I'd send for the pretty deer. If you want such treasures, write to Doctor Ed Abernethy, Dora, Coos county, Oregon. The price for the deer includes their boxing and delivery at Roseberg Station on the S. P. R. R. Most likely the price paid for them will go into the little church at Dora, where their owners worship and where, as Superintendent Clapp can tell you, they are mainstays. These are no common deer, but accustomed to kindness for years. Now, dear Nellie, bleat your kindness to me. Don't stamp your little feet and accuse me of conspiring against your peaceful stay in sweet Coos county. Don't tell your young son to show his horns to me. For I'm your friend, Nellie, ever since I first caressed you by that famous trout river. If such a thing be possible, I hope your new home may be happier than your old one. Though lost to sight, you are to memory deer.

THE DRIFT FROM SKEPTICISM TO FAITH.

[Among the fine addresses at Northfield this year was one by Prof. James Orr of Scotland on "The Drift From Skepticism to Faith. We give a condensation of it.—Editor.]

If there is one thing that history teaches us more than another, it is this: That man needs God to lay his foundation for him in all the spheres of his life. In the sphere of thought, for example, man is in this peculiar condition, that he needs a foundation of certainty on which to build up a coherent and satisfying view of life, and yet he cannot lay that foundation for himself. Men need a foundation of assurance and certainty in regard to God and the soul, and the hereafter, and those great and throbbing questions of human thought, and yet man cannot lay that foundation with certainty for himself. We often think that this Christianity of ours, this religion of ours, this gospel of ours, had never been assailed in any serious way by men before the twentieth century; but every thinker, every scholar, every leader, knows that, so far from this corner-stone being tried, more by controversy today than ever before, it has gone through far fiercer controversy already than it is ever likely to go through again.

Do not think that these skeptical and subtle pagans of the early centuries did not see and were not ready to point out the weak points, or what they thought to be the weak points, of this religion that had come down among them; that in these books and satires of theirs, some of which have remained to us, some of them as clever, some of them as skeptical as any that issue from the armory of unbelief today, do not think that they did not bring all the power that they could to bear upon that stone, in that way assisting the arm of persecution to seek and crush that religion. There the stone stood.

And do you think that in the Middle Ages, with that great inburst or outburst of new learning and new ideas that appeared in the world at that time, there was not an immense development of skepticism and a threatening to overturn this stone that God had planted? Why, it seemed to many as if its very foundations were being shaken. But there it stood as immovable as ever. And do you think, if you come down to the eighteenth century that things were not far blacker in their outlook for the precious stone than they are today, with all these massive forms of unbelief that we speak of about us?

Think of the rationalism in Germany; think of the Voltairism in France; think of the Deism in England; think of the cold materialism that chilled the very life out of us in Scotland, that time of dead spiritual torpor that was only broken by the power of the Spirit of God by great movements like those of Whitefield and Wesley. Think of these things, and you will see that this is by no means the first time that this stone has been tried and has endured.

But it will be said: Yes, but that is past, and a new age has come, and new truth has come into the world, new discovery, a new scientific age has come, and there is a very general feeling that this thing that we call Christianity is becoming obsolete, that at least it will have to undergo some radical transformation

to bring it into harmony with these new ideas that are round about us, and when that change has taken place we will hardly be able to recognize it. The only thing, at any rate, will have passed, and this old stone will, after all, be removed.

Now, I want to speak tonight in regard to the drift from skepticism to faith. I may, perhaps, claim to speak on this subject with something like the right of an expert, because it has been my particular work and study to deal with these matters, and I don't know that there is anybody here who has ever had it laid upon him to read so much unbelieving literature as it has fallen to my lot to read.

Let me take an illustration to begin with, which I mention partly because it has some personal reference to myself and partly because it has to do with your own country, and it belongs to the sphere of what I would call popular infidelity as distinguished from scientific infidelity, of which I will speak later.

When I was a young man I was much impressed by the writings of a skeptic in our own country by the name of Joseph Barker. Joseph Barker was a somewhat remarkable man. He had been a Methodist minister in England, and became a Unitarian, and then a Deist, and then an utter unbeliever. He was an able and forcible speaker, and devoted himself to the dissemination and discussion of what we would call infidelity. These were the times of great platform discussions, when men like Mr. Bradlaugh, George Holyoake and others would conduct lengthy discussions with somebody else and these would be printed. Barker had it all at his fingers' ends—all those clever skeptical things that you hear about, all the difficulties and all the contradictions, and all the immoralities, so-called, and everything else about the Bible.

Joseph Barker disappeared about this time and I often wondered what had become of him. But many years after, when I was working on the reviewing staff of one of our newspapers, a parcel of books came to me and among these books was the autobiography of Joseph Barker. I was much interested and I read that autobiography. Now, what had happened to him? Joseph Barker, with his family, had emigrated to your country, and his family remained Christian—his son and his son's wife at any rate, remained Christian—and took a farm out West and there they remained for a time. Years after he was sitting in his cabin, and his eye fell upon a copy of the New Testament. He took down that New Testament because he had nothing else to do and began to read. A long time had passed since the days of these controversies. Nature and quietness had produced a different tone to his mind, and as he read the gospel he felt there was a power here he had never realized before; and the more he read the more he wondered, the more he was impressed. He felt that a power was getting hold upon his heart and all his old difficulties and objections faded away as if they had never been. He didn't say much at the time, but he began to read this book quietly from time to time, and bit by bit he came back, first of all, again to a kind of a Unitarian faith, and then to the full faith of the gospel, and again entered the ministry, and died as a minister of the gospel of the Lord Jesus Christ.

"But," you say, "that is a very exceptional case." No, friends; what I want to bring out is that this is not an exceptional case. You have no idea how many cases of that kind there are. I could cite many. There was a contemporary of Barker's, a well-known man in our country, Thomas Cooper, a man who was an infidel lecturer, a Chartist, who went about lecturing on Straus's "Life of Jesus" and other things, and who became converted to the faith of Jesus and spent the rest of his life in building up the faith he had once destroyed. If you will go to any old bookstore in our country, you will find there an old, cheap book, Hone's "Apocryphal Gospels," written by a man who had no faith in Christianity. But this man who wrote this book, and many others at the time, became an earnest Christian man, wrote his autobiography and left on testimony his faith in the Lord Jesus Christ.

I have at home a list, names, dates and everything else about them, of some twenty-eight secularist leaders in England and Scotland, but mainly in England, who became Christians before their life was done, became Christians and advocates of the life of Christ. When Mr. Moody was over in our country such scenes were not uncommon.

If you go to Berlin you will find there a most magnificent pile of buildings, Young Men's Christian Association buildings. What is the history of these? Well, there was a man who they called Schlumbach—a wild, prodigal, daredevil kind of a man, who was a grief to all about him, who left his own country and came over to this to see what he could make of himself He entered your Civil War and fought through it, still an infidel. That man afterward had to look out for employment, and got some; fell in with an old colonel of his down South, a Christian man; was taken into his home, was kindly treated by him, was taken to see his Christian work, his Sabbath-school, the work he was carrying on. It resulted in that man's conversion. He became a minister in this country. He went over to Berlin. He got a dozen young men round about him and asked them to support some kind of a Christian Association such as you have over here. They said "We have neither money, nor influence, nor power, nor anything of the kind." "Have faith," he said; and so the work began, and out of that there sprung this Young Men's Christian Association work, there sprung these buildings in Berlin, there sprung many similar associations in the cities of Germany. These are illustrations.

Ah, but you say, all this refers just to ordinary people, people who have had no particular education But what of scientific men? Isn't it true that you have a great drift away from Christian faith in a scientific man? Yes; but I think it is much more true that in the best men of them you have either an unshaken Christian faith, or a strong drift from skepticism to faith. Now let me give you an illustration or two of that. Take George D. Romanes, a well-known name in the scientific world, a great evolutionist. Mr. Romanes whose books you will find in every library, lost every atom of faith he ever had. He wrote one of the most trenchant books that we have against the existence of God, and that book is often quoted. But what happened? In the last two or three years of his life a great change came over him. Bit by bit his confidence in his old unbelief was shaken; bit by bit he came under the power of the gospel, and he died a Christian, in full communion with the Church of England, avowing the faith of Jesus, his deity and his atonement, and the resurrection of the dead, and every other great article of our faith.

Oh, well, you say, but that is a kind of an exception. No, I tell you again that is not the exception. George G. Romanes, in that book of his, tells us that one thing that greatly impressed him was the fact that at Cambridge, which was his own university, he was struck

with the fact that all the most eminent mathematicians and men of science in that university were decidedly Christian men. That is his testimony written in this book. You say, oh, well, but there are a great many that are not. Quite true, but the drift is not further from Christianity. I venture to say that the drift is at this hour nearer to Christianity.

I will give you an illustration of that. There is just now in our country a great popular outburst of infidelity. We have of late had a new development in the form of what is called sixpenny editions of books. Among them is a book that must be known to many over here, Haeckel's "Riddle of the Universe," a translation of a German book, a book that has gone through a large number of editions in its own country and is translated into English.

The idea of that book is to make the most virulent attack on Christianity and on Christian faith, to show that science, as the author declares, destroys those three great buttresses of superstition; God and immortality and the freedom of the will. I do not minimize the seriousness of that side. But what I want to say is this, that this book of Haeckel's has long been discarded in Germany itself, and there is this very peculiar thing about it. In reading that book I was impressed by this—that nearly all the great scientific authorities that he quotes and certain of the greatest of them quoted in favor of his opinions, changed their views years ago. He has to bemoan,as he goes along,that they have all changed since then and come around to the other side. That is a singular fact, isn't it? I will give the names of one or two of them. There is the most eminent physiologist in Germany, who died recently, Virchow of Berlin. He was a thoroughgoing materialist; wrote exactly on the line of this Haeckel book; taught his Monism and materialism in a way that rejoiced the soul of Haeckel. But later in a famous lecture which he gave at Berlin, called the "Freedom of Science," he threw over all that to the wind, rounded upon the view he had hitherto held, and went straight from this kind of thing that Haeckel advocated, went even from evolutionism so far as it professed to establish the descent of man from the ape; he said: "It is all nonsense; you are as far as ever you were from establishing any connection between man and the ape." That is the highest physiological authority in Germany; yet he said these things. Haeckel bemoans this defection of his supporter, thinks it is a sad business he has gone away in this fashion, but so the fact is.

There is another of his great authorities, Du Bois Raymond, who wrote in the same way, materialistically held the same theory that Haeckel is advocating. He, too, in a famous declaration, came quite round about, as Haeckel bemoans, and has reaffirmed the soul of man, reaffirmed the spiritual principle in man, and reaffirmed the supernatural element of man, and Haeckel is inconsolable at his defection.

And then there is another I will name—Wundt, the man who stands probably highest as a psychologist in Germany; and he in his younger days wrote books on the same lines, materialistic, resolving man very much into brain or brain functions; but Haeckel tells us in a later book which he has published he regards this early book as the great crime of his youth, that it will take him all the rest of his life to expiate, and so he is now writing the other thing.

And so I might go on. I might say that the last, and perhaps the greatest, prop that he has throughout this book, "The Riddle of the Universe," is this very Professor Romanes that I have been speaking to you about. He is his sheet anchor, and I have just told you that within the last few years Romanes, too, went over before he died to absolute Christian faith. Now, do not say, in view of these things that the drift is away from faith, toward unbelief, toward skepticism, toward atheism, toward materialism. It is nothing of the kind. There is this counterdrift from skepticism to faith, and the rock is standing where it is.

Consider Scotland. I suppose the two names that have stood out most eminent in physical science in the English speaking world, were Lord Kelvin and Professor Tait, of Edinburgh University. There were no higher authorities than those. Well, Professor Tait, before his death, a number of years ago, came across an article in which there was just a lot of this claptrap that you hear so often, about men of science all being skeptics, and it rather set up the good man's back. He wrote an article in which he asked the question, "Who are the greatest men of science of our time?" He went over the list of them, and then he asked, "How many of these are skeptics?" And he could not find a skeptic in the whole of his list. That was Professor Tait. Well, as for Lord Kelvin, just the other month, the 1st day of May, in London, he electrified the scientific world at the close of a scientific lecture by declaring there in the face of the world, that it was all nonsense to say that science had disproved or thrown any doubt upon creative power and energy. On the contrary, he said, science demonstrates, science proves, the existence and reality of creative power and intelligence, and he goes on to tell about a conversation, in a subsequent letter, which he had with Leibig, a man that is known in another connection very well. He asked Leibig what he thought of the matter, and Leibig gave the most absolute declaration in the same direction that Lord Kelvin has done.

All this I bring forward to show that there is a great deal of foolish, baseless talk, and that our Christian people are for too timorous, far too easily carried off their feet by every wind of doctrine, by some one professing to have some new doctrine that is to set aside the old gospel, and they think that things are going wrong. Every century that goes past and every new trial to which this stone is exposed makes more clear than before what the issue is and what the issue must be.

I might carry the thing into other departments, into other spheres, into criticism, or into any of these other spheres, and bring precisely the same result, but you have it there in the scientific world, and you see how important the result is. Be not shaken, therefore, easily in your minds by what you hear and read in the newspapers, and in the magazines, and in popular journals, and from popular platforms about Christianity all going to pieces under this great assault of scientific truth. It is going to do nothing of the kind. "Give me twelve men," Voltaire said, "to found Christianity; I will show the world one who can overthrow it—Voltaire." Well, the Bible stands, and Voltaire's books—who reads them? You will find them piled up, eighty-four volumes of them, selling very cheap, and the dust thick upon them, and nobody reads through them unless it is for some historical or literary purpose. The Bible stands. Notwithstanding all these forces of unbelief that are round about us today, I venture to say that at this hour the Church of Christ has more members, is doing more good, is circulating more Bibles, is extending her cause more widely, is cherishing in her heart more earnestly the dream of universal empire and universal conquest than in any previous period

of her history. There will be a generation following, following even you, to tell it to. This God is our God forever and ever.

A CHARGE TO ANY CHURCH.

Be mindful of your dignity. It depends not on numbers, neither on the size of your church edifice. A handful of devoted saints will rout the devil. A high type of religion has been cultivated in a sod-meeting house. You are none the better for your hundred thousand-dollar church; you are none the worse if housed in weather boards. Your relation to Christ determines your worth. If you transmit illuminating and healing grace from him to the world about you, then you share his labor and joy, you are part of his living body.

You are only a part. You belong to a greater whole. If you forget this and seek completeness in isolation, you simply turn your back upon Christ. You have no meaning except as you belong to the living body of which Jesus Christ is the head. Does this spirit animate you? Then you recognize your dependence on others and your obligation to help them, for they are members of the same body. Remember Paul's parable of the eye and the hand. Isolation is atrophy.

You are a means to an end. There is a greater than the Church. It is the kingdom of God. The Church exists for the kingdom. The Church is terrestrial, the kingdom is heavenly; the Church is form, the kingdom is substance; the Church is transitory, the kingdom is permanent; the Church is scaffolding, the kingdom is the house not made with hands. You are part of God's machinery for bringing in the kingdom and making it take root in the earth. If you think you exist for yourself, you are like a harvester on a boulevard,—noisy and demonstrative, but useless.

Go forth from your Jerusalem. Samaria and the uttermost parts of the earth are waiting for you. Lay hold of remote tasks. The Master is far to the front. Do not lag in the rear, where no fighting is done; push on to the firing line. Be alive to the world's awful need. Your brothers are dying. Ah, your brothers! There is enough in that word to move you unless your heart is callous. The sense of brotherhood gives breadth of vision. It demands the whole world for its range. If you stay at home and spend your strength in saving your own shrivelled life, you will find in the end that it was not worth saving. To save your life you must lose it. That is your Master's word. You have hard work, you say, to make ends meet. It is difficult to raise the pastor's salary. You dismissed the janitor for want of funds to keep the Lord's house clean? That is a sad case, but not quite hopeless. Try the foreign mission cure. I never knew it to fail if persistently followed.

Be fraternal. Cultivate local attachments. Be more than tolerant of neighbor churches; be friendly, "be a blessing;" lend willing ears to the cry for help. You have a goodly membership. You are strong. Help your weaker brethren on the other side of town. Lay something by for their rainy day. Or, are you weak? Others are weaker still. Give and it shall be given unto you. He that giveth to the poor lendeth to the Lord. Selfishness is dry rot. The church that hath the world's goods and beholdeth another church in need, and shutteth up its compassion from it, how doth the love of God abide in that church?

Champion good causes. Stand for civic righteousness. Support good government. Abjure namby-pambyism. The devil is in politics, why should you not be? Only take the other side. It is a hair line that separates wisdom from folly, sometimes. Keep yourself true to this thought; you have a right to put the same sort of earnest, God-fearing devotion into your vote that you put into your prayers. As to the rest, ask wisdom of God, who giveth liberally and upbraideth not.

Be true to your pastor. You have promised that you would be true. Perhaps he has been a long time with you. It has been good for both of you to be allowed thus to work together uninterruptedly for so many years. May the tie grow stronger and dearer as the years go on! Or, it may be, he has just come among you to share your interests and labors. Pastors come and go so incessantly! It is hard to be "off with the old love" before one is "on with the new." You loved your former pastor. His virtues loom bigger as his form recedes. Unconsciously you got deep into the rut of his way of thinking and working. The new pastor's way is different. Will he do? You are not quite sure. This is your opportunity to show your greatness. Be fair. Be patient. When the new pastor calls, do not let him find you worshipping his predecessor's image. That is worse than Chinese ancestor-worship. Make him feel at home. Praise the new regime. Talk hopefully. Take hold with a will. Appreciation doubles the value of preacher's sermon and pastor's visit. An ounce of loyalty is better than a pound of criticism.

You have no pastor? Then don't "hire" one. Don't talk of "hiring" one. A true man resents the implications of that word. Drop it for good and all, when speaking of a minister. If you can "hire" him, I pity both of you. The best cannot be got on such terms. Invite him, call him, ask the Lord to send him, but only as your friend and spiritual counsellor, with whom you are willing to serve as a true yoke-fellow in the work of the kingdom. The Lord will have no hirelings; the Church should have none.

Be punctilious in business. Have a system of doing things. Let the elders meet statedly. Keep a bank account. A business-like treasurer is a treasure. Get that kind at all costs. Send the pastor his salary in monthly checks. Elect trustees whom you can trust. Then trust them. If they fail you, reform them or find others. Keep faith with the clock. It is the janitor's duty, not the congregation's, to dust the seats.

Be liberal. Your pastor has needs peculiar to his calling. He needs books. Generally those he needs are more costly than ordinary books. If you compel him to save more than is meet in books, you will lose, as you deserve to lose, in the quality of his sermons.

He needs a vacation. Do not grudge him this breathing-spell. Send him away to the woods or to the sea-shore with the assurance that you will provide the "supply" during his absence. If you remember that his expenses will be more when he is off rusticating than they would be at home, and thrust a few bits of "the yellow" into his hand before he goes, just for love's sake, he will somehow manage to transmute the gift into golden thoughts which will enrich and brighten his sermons through all the succeeding year.

Finally, be of good cheer. God's grace is sufficient for these things. You are called to a high and holy work. Dare to go all lengths with him who has called you. Imbibe his generous spirit. Accept the challenge of his providence. Trust him to the full. Hear what he is saying to the churches, for his Spirit is abroad in the land today, and has somewhat to say to you.

SCHOOLS IN THE OTTOMAN EMPIRE.

By H. D. Shakarian.

The schools in Turkey may be divided into two distinct classes, viz.: Turkish schools and non-Turkish schools. The former are attended generally by Turks who learn common branches, such as reading, writing, Turkish history and the Koran. There are also about one hundred schools where a little higher branches than those above mentioned are taught. The teachers of these schools are Turks, and the age at which scholars leave school is very seldom above fifteen years.

Turks pay no attention, or at least very little, to the education of the female sex, as they believe that it is useless to educate a woman, because she has been created only to serve man, and after her death she is lost on account of her being devoid of a soul, and therefore having no hereafter. In the king's harem of 400 wives, only four or five may be found who are able to spell their own names.

In Constantinople there is a college for the study of medicine where students of all nationalities may receive instruction. There is a military school here also, and a school of law. These two are open only to Turks. The graduates of these three schools, when opposed to the sultan and his government, are called by the name of "Young Turks." On the discovery of their plans, they are subjected to the severest punishment and frequently drowned in the Bosphorus.

The expense of all Turkish schools is paid directly or indirectly by the government, which collects a school tax from all male subjects. Notwithstanding this fact, about 85 per cent of the Turks are unable to read and write, because the collected taxes are not used entirely for the purpose intended.

All schools in which the Koran is not the sacred book are supported by individuals and receive no help from the government which, instead of paying towards the support of these schools, places many obstacles in the way of their welfare. But fortunately the greater the opposition of the government the greater the efforts of the Christians to make them a success.

The Greeks have quite good schools with many professors from Athens. Many other nationalities have their schools in quite good condition. Armenians have hundreds of good schools. Besides these schools there are a good many missionary high schools and colleges for the Armenians. These are usually located in large cities. These schools and colleges, with their American, English and Armenian teachers are doing very good work, although the Turkish government is bitterly opposed to them.

The kindergarten has been introduced within the last ten or twelve years, and almost every city has at least one kindergarten for each 1,000 Armenian inhabitants. Visitors to Turkey are usually impressed with the extreme poverty of the country, and especially in regard to the Armenian inhabitants, but upon investigation they would find the Armenian schools far better than could be expected in so miserable a country.

Robert College, located in Constantinople, is the object of the sneers and insults of the Turkish government. Once it was said in high official circles that the Robert College created the Bulgarian rebellion in 1878, but contrary to Turkish ideas the Robert College gives a fine education in all branches to scholars of all nationalities.

At present the most threatening danger to the education in Turkey is the extreme poverty of the inhabitants; this is especially true for those living in small towns and villages. Heavy taxation, the injustice and barbarism of the existing government remove the means of a comfortable life, and so many small places are now almost unable to support their schools.

Any school which is once closed cannot be opened without a license from the Ottoman government, and the securing of a license is apt to drag along for many years, if not altogether refused. On account of this and many other facts the French government had to give an object lesson to the sultan about two years ago. The French warships did not withdraw from Turkish waters until eight claims were settled, for which the sultan had been fooling the government of France for a number of years.

THE NORTHFIELD SCHOOLS.

Christian Education.

How Boys and Girls prepare for College.

Robert Ingersoll and Dwight L. Moody were contemporaries. Both died within a short time of each other. Both were largely eulogized by the press, though each stood for radically different principles. The memory of the former, however, has nearly passed away, while that of the latter is renewed afresh with each summer migration to his home, and with each session of his schools. Why this is so, is because Mr. Moody, casting self aside, strove to provide for the needs of others. Passing a hut, one time on the mountain side, he saw some girls about the school-girl age, braiding palm leaf hats. There was no school near them and they could not afford to go away to one. After a few questioning remarks Mr. Moody determined to found a school for just such girls. That was in 1879. The school was Northfield Seminary. Two years later he established a similar school for boys and called it Hount Hermon.

In the twenty years since then, these schools have developed so that last year the total enrollment was about 1200, representing not only nearly every state in the union but also many foreign countries. That these students are the ones for whom the school was founded is shown in the report of the Principal of Northfield Seminary, who says: "Two-fifths of our girls have no high school within reach, one-third are from towns of 5000 inhabitants or less, and nearly one-fifth are farmers' daughters. Two-fifths have lost either father or mother, or both. One-third are girls who have done something toward self support. Twenty-seven are paying their own way and ten others are meeting their expenses in part, while fifty-seven more are being assisted by the Students' Aid Society and Scholarship. Our plan is not to accept girls whose parents could afford to send them to more costly schools, nor to accept those who would be likely to prove poor investments." The annual report of the Principal of Mount Hermon School has a similar import. Of the 725 boys registered there, one-third are working their own way. This is possible from the fact that the average age of the school is higher than it is at the ordinary College Preparatory School, and because the method by which the school is run is, to provide board, room and tuition for the students, at just half the actual cost. This opens a way for sturdy industrious fellows to prepare for college and smile at their empty pockets. The idea is not a free education, but an education possible through work. That young men and women are anxious to avail themselves of such a place is shown when it is known that at Mount Her-

mon the ratio of applicants to vacancies is four to one; and this year at Northfield Seminary, for every vacancy there were seven applicants. This means that hundreds of deserving men and women have to be turned away because of lack of accommodations. As might be expected from a place connected with D. L. Moody, a strong religious sentiment permeates both schools. Daily Chapel exercises are held, a well established church is maintained, and in addition, students are required to pursue courses in Bible the same as in Latin and Greek. Character, rather than brightness, is the standard by which each student is judged and not infrequently assistance is given to the more vigorous Christian when the merely clever student is turned aside. Hence a preparation for college there, means more than the regulation amount of mathematics and languages. The goal, however, for which students strive is the universety or college and such is the standard set by former students that there are few colleges in the East but are glad to welcome into their halls a boy from Mount Hermon, or a girl from Northfield Seminary. Nor is their confidence misplaced, four years of high intellectual training coupled with the physical effort of self-support and influenced by the healthy spiritual life of Northfield, combine to give a preparation not only for a college but for the best and noblest kind of life. And that is the purpose and first object of the Moody schools.

The Sunday-School.

BY REV. W. H SCUDDER.

David Brings Up the Ark. II Sam. vi: 1-12.

Lesson 1. October 4, 1903.

The intervening events between the crowning of David king over all Israel and the incident in this lesson are too important to be omitted. Unfortunately there is not a great deal even in the Scriptural account, but we can gather from what is recorded the main points to be borne in mind.

1. The country must be freed from invaders.

No sooner had the solemn covenant been ratified which bound the tribes to each other, by uniting them under one sovereign, the son of Jesse, than the Philistines once more asserted themselves. David, as king of Israel, could no longer remain a vassal of the Philistine chieftain, nor could they willingly abandon the territory which was of such value to them. The natural consequence was an invasion by these foes (2 Sam. v: 17.) David seems to have been taken by surprise, and in his want of present preparation to give battle, retreated to the stronghold of Adullam, while the enemy entrenched himself in the valley of Rephaim, probably between Bethlehem and Jerusalem. Of the scant information regarding the war that followed, two or three incidents are significant. The brave deed of the three "mighty men," who hearing David express a desire for water from the well near the gate at Bethlehem, broke through the Philistine guards and obtained at personal risk (2 Sam. xxiii: 13-17), shows how great was the popularity of the young king with his warriors. Like Napoleon's men, they could do anything even to the verge of foolishness, to show their affection for their leader. Other incidents (2 Sam. xxi: 15-22) demonstrate the heroic spirit that was springing up a spirit that begets courage and confidence. The chief incident is that of David's encounter with the giant of Gob, from whom he was rescued by the ever active Abishai. But the main point is the declaration of the leading men that the king should no longer risk his life in such encounters that "thou quench not the lamp of Israel." The importance of David as a commander-in-chief is here recognized. The result justified this decision. Three encounters of the two opposing forces are recorded. Encouraged by an oracle, David attacked the host in the valley of Rephaim, and not only broke through them "like a breach of waters," but captured their idols (2 Sam. v: 17-21). A similar attack from the rear, wrought great havoc in the Philistine hosts, and drove them from Gibeon to Gezar (2 Sam. v: 22-25). Finally he attacked them in their own strongholds, and subdued them once and forever, even "taking the bridle of the city" out of their hands (2 Sam. viii: 1).

Having driven out these invaders his next measure was:

2. To secure a capital for the nation.

A Canaanitish tribe held a fortress situated on the border between Judah and Benjamin, called Jebus. So strong was the natural fortification of this place, that, as the margin of the American revision puts it, the inhabitants believed it impregnable and declared to David, "Thou shalt not come in hither, but the blind and the lame shall turn thee away." But the citadel was taken, called the city of David or Jerusalem. A better political center could not have been selected, and the establishing of his royal court there had instant effect on surrounding nations (2 Sam. v: 6-12). He was now ready for the most important step as regards Israel, and proceeded

3. To create a religious center for the nation.

It was only necessary to make a religious place for the ark to accomplish this, therefore he prepared a tent in Jerusalem to receive it, and appointed a day of solemn festivities on which to make the transference. The ark, which had been placed in Shiloh by Joshua, had undergone various experiences. The tent or wilderness tabernacle seems to have given way to a temple, and its custodians were descendants of an ancient priestly household. In the wars with the Philistines the sacred symbol was captured, but returned by the enemy, as its presence brought disaster or disease For a score of years or more it had been at Kiriath-Jeasim, in the house of Abinadab, and Eleazar, his son, had been set apart to care for it. The occasion of bringing it to Jerusalem would be a memorable one, and David determined to celebrate it in the most fitting way. A vast multitude marched out to Baale-judah, a new cart was provided for the transportation of the sacred receptacle, and with music and great rejoicings the procession started down the hill towards Jerusalem.

But all this splendid ceremony was brought to a sudden end by the instant death of one of the ark's attendants, who was in the act of reaching out his hand to hold it as he saw the oxen stumbling. Regarding this as a sign of Jehovah's displeasure, in view of the express commands concerning the sacredness of the ark (Num. iv: 15), David left the sacred symbol at the house of Obed Edom. From I Chron. xv, we gather that he inquired more diligently into the reasons for this sudden hindrance to bringing the ark to Jerusalem, and concluded that the Levites only should carry it, and emboldened by the prosperity which had come to Obed Edom, who, according to Josephus, passed from poverty to affluence in those three months, David inaugurated a still more extensive escort, and amid sacrificial ceremonies, shoutings, choral music and national rejoicings, removed the ark to the tent prepared in Je-

rusalem for it. The lessons to be impressed are:

1. The fulfillment of divine promises.

The capture of Jebus, and creating a national capital was the complete fulfillment of Jehovah's promise to Abraham generations before. Although Israel had inhabited Canaan, this was the first hour of its complete possession. The day of the Lord is as a thousand years, and vice versa.

2. The value of religion.

However good it is to have a united nation, and a splendid capital, it is not to be compared with the religion that is a true centralized force. As a political center Jerusalem has long perished, but as a religious center it still retains its influence. Who can compute the vast influence of David's bringing that symbol of God's presence and power to Jerusalem that day Think of it in connection with (a) Judaism; (b) Christianity; (c) false religions; (d) civilization present and future.

3. Nothing is too good for God.

David prepared the best tent for the abode of Jehovah; he went out to escort the ark with the best that his times could afford. Is there no danger that we give second rate things to God, reserving the best for self. This is worthy of being well discussed and illustrated to our scholars.

4. Reverence in all things connected with God and his service.

This is the lesson in the death of this attendant of the ark. It produced that effect upon David, and through his subsequent action affected the entire nation similarly. Remembering that the creating of Jerusalem as a religious center was an epoch in the world's religious history, the event may have a different aspect to us.

5. God's presence means blessing.

While the ark was neglected, or in captivity, religion below par in Israel, they forgot God, and lived so that blessing was impossible. The greatest period of prosperity was during David's and Solomon's reigns, the time of bringing the ark and building the temple when Jehovah was recognized as dwelling between the cherubim in the most holy place.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 4.

Great Men of the Bible. What Abraham Teaches Us. Gen. xii: 1-8; Heb. vii: 1-10; Rom. iv: 1-9.

The Bible is not only the record of the history of a chosen people selected by God to be the channel of his special revelation to men, it is also a great series of typical biographies. It gives in vivid outline the lives of specially inspired great men for torchlights along the path for all who were to come after them. In those great lives, far-reaching moral and spiritual principles are specialized. They are as candles set in candlesticks and so made to give light to all. Plutarch has placed the world in his everlasting debt for his ideal representation of the classic lives of Greek and Roman heroes. Nearly every civilized nation has collections of the experiences and triumphs of its great men. But the Bible is unique in that its "lives" are cherished by all nations and every people. They are of universal interpretation and while ideal as models they are also consistently real. They were specially inspired and are so the inspiration of the world. The lives of Abraham and Joseph and Moses as recorded for us in the Hebrew narratives are among the noblest and worthiest of all. They each have a place in the New Testament temple of fame—the honor roll of faith, and are therefore among the high historic great, the highest place of all being reserved for that name which is above every name, the divine, human Jesus of Nazareth, our blessed Lord forever.

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The life of Abraham teaches us among other things the importance of obedience to the heavenly vision and the voice of God. "Scripture permits us to hear God talk aloud, just as it permits us to hear Abraham talk aloud." It permits us to hear God say to Abraham, "Get thee out of thy country and from thy kindred, and from thy father's house unto a land that I will shew thee," and it permits us to see Abraham loyally depart and go into the land of Canaan. In this instant compliance with the divine command, we have a trait in Abraham's character worthy of our highest admiration. Heavenly visions come to us all—we too hear the voice of God. He speaks to us in his word. Conscience often urges its high behests. We too are pointed to Canaan lands and bidden to arise and go to them, but are we always obedient to the heavenly vision? Do we always arise and go? Do we not often hesitate and procrastinate and prefer to stay? Ur, may be taken as the type of the worldly life and Canaan of the Christian life. We are often urged by the divine voice to come out from the one and dwell in the other. To leave sin and accept Christ. Are we like Abraham, responsive and obedient?

* * *

Another lesson taught to us by the life of Abraham is that of unselfishness. When the strife arose between Abraham's herdsmen and Lot's over land for grazing, Abraham generously renounced his own interests in favor of Lot. "Let there be no strife between me and thee," he said, "for we are brethren." Abraham had the first right to the land. It was promised to him and not to Lot. He was the stronger and richer of the two. Lot had accompanied him, not he Lot Yet he freely gave up his right. "Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand then I will go to the left." In this he was a true altruist—a Christian before Christ came to the world. As long as the principle of "every man for himself" holds sway in our social ideals and practices, there is little hope for a better world. There is a sure place for egoism in life only so long as it is balanced and held in solution by a true altruism. We must have, before we can give. But he who gets only that he may have, and not that he may dispense and give is not a child of Abraham, neither is he a child of God. The law of property in this world, to be on eternal foundations of right, must be eternally based on principles of love. As Christ taught and as Abraham practiced, we too must "love our neighbors as ourselves" and "Love one another as I have loved you."

* * *

Abraham teaches us also the value of prayer. He has not only been called "the father of the faithful," but "The father of great prayer and those who offer great prayer." His prayer for Sodom is the first great prayer in the Bible, and it has been noted that the chief prayers which have survived in literature are those that have been offered by the descendents of Abraham. How the soul of this good man went out to God for the doomed city. "He reached forth,—took hold of the

thunderbolt of judgment and held it in mid-air for half a day" while he pled for its recall. Abraham teaches us that the best preparation for great prayer is prayer itself. He had just been in communion with God. He passed directly from this experience of intimate fellowship into ardent petition. It is easier to ask favors of those with whom we are in sympathetic fellowship than others. Is God so unlike us that it makes no difference with him? Perhaps our prayers are not answered sometimes just because we are not on speaking terms with God. Then the prayer of Abraham is that of one who had learned how to pray. It is the prayer of a workman at praying. He pled with God as one who knew God and had thoughtfully endeavored to pray aright. It was ex-tempore, and yet it was based on a long drill at the throne of grace. No advocate at a bar of human justice ever pled with more persuasive power, more consummate skill than Abraham. It was short. It was tender. It was full of logic. It was continued with ardent importunity. We may learn from Abraham much about "how to pray and not to faint."

* * *

Then Abraham teaches us the sound, sure, basal lesson of faith. It was his faith in God that made him obedient, unselfish, prayerful. It was his firm, uncompromising trust that made him the father of the faithful and gave him the high appellation of "the friend of God and it was accounted to him for excellence. As one writer has recently urged, it is "the ruling quality" in Christian living. Without faith it is equally impossible to please God and dignify manhood. Character is the full-grown tree blossoming into fruit, but faith is the deeply imbedded root with thousands of tender, clinging filaments wrapped about the being and heart of God. Abraham believed God and it was accounted r to him for righteousness. It was accounted so because it was righteous. God graciously accounted it to an erring, human creature, and yet God himself could not have accounted it righteous unless it was righteous. It was right to have faith then. It is right now. There could be no saving merit in it without the atonement of Christ. It is by the Holy Spirit made efficacious in our redemption. Yet, so important is it that we use it as a synonym of the Christian life. A Christian is one who is in the "faith," and others, those who are not in the "faith." Abraham was severly tried, yet he was faithful unto the end. There are many other lessons that Abraham teaches us, but these are perhaps the chief.

Boston, Sept. 16th. The American Board of Commissioners for Foreign Missions has completed its accounts for its business year, and today makes public the following financial statements:

The expenditures for twelve months were $740,522.72, and the regular receipts for the year, including a balance from the previous year of $1,461.12, were $740,777.17, leaving a balance on hand Sept. 1st, 1903, of $254.45.

It was feared almost to the last day of the year that a debt could not be avoided, owing to the large decrease in legacies; but an increase of $50,000 in twelve months in donations enabled the Board to close its year with a small balance on hand.

The Narrator has to this hour less than one-half of the report of the churches. Let the delinquents haste.

Woman's Home Missionary Union of Southern California.

By the Superintendent of Literature and Press. . .

To all the members of all the Auxiliaries:

Friends, sisters, fellow-workers! Lend me your eyes.

Are you ready for the fall campaign in Home Missionary work?

Have you read the message from our president in The Pacific of Sept. 3?

Have you studied the report of last year's work and gained the encouragement or inspiration which may be found therein?

Have you observed that the aim for the coming year is to raise thirty-five hundred dollars, an advance of five hundred dollars on the aim of last year?

Do you understand that new and definite work is to be taken up, namely, the support of Rev. Alice M. Robinson at Panama and Old River, of Rev. James E. Duff at Alpine and Dehesa and of the missionary at Barstow?

Do you realize how much our contributions are needed for work among the Chinese, the Japanese, the Spanish at Bethlehem church?

Do you remember that the claims of the Church Building Society, of the Sunday-School and Publishing Society, and of the Educational Society are still urgent?

In order that you may give intelligently, will you seek to fully inform yourselves in regard to all these objects?

During the coming months will you watch carefully in this W. H. M. U. column for messages from the State officers and from various missionary workers?

Will some member of each Auxiliary be responsible for preserving these messages and for keeping them on file, to be used for reference?

Will you bear in mind that your Superintendent of Literature endeavors to keep on hand a full supply of the leaflets published by the C. H. M. S., the A. M. A. and other missionary societies, which she is more than glad to send out to all who make application for them?

Will you also remember that she in turn would b glad to receive from you copies of programs which you have prepared, reports of interesting meetings which have been held, any items in regard to Home Missionary work which may be passed along to others through this column in The Pacific?

Yours in the Master's work,
Mrs. D. H. Colcord.

Claremont, Sept. 12, 1903.

Congregational Japanese Mission of Los Angeles.

I wish to tell you of our summer months. Rev. C. Nakamura came to us in June after he had finished at the Pacific Theological Seminary. He has been a professor in the Dutch Reformed College at Sendai, Japan, for some years. He has a wonderful personality and the power of winning the young men. All he said was a help to them. One young man said after he left, "Everything he said led one nearer to his God, and all preachers do not do that. He made us understand Jesus." Such was the man who helped us until he left to go east for another year of study.

He spoke to our young men every night at the end

of the regular school session except Wednesday nights when he went down to the Bethelehem school. Sunday he helped in the Sunday school and had preaching at night. After work was started in the Japanese rail road camp in Pasadena he used to go over there for a preaching service at half past four Sunday afternoons. He said there were about one hundred Japanese there and that they listened very attentively.

We do need to have a pastor here all the time, for besides all the work he could do in the city he could do much good by visiting these railroad camps. They stay from one to three months in a place.

Our school has kept up very well this summer and we close the year August 31st with all the bills paid. This is due to the generosity of the ladies' societies of our churches in California.

Sunday we have Sunday school in the afternoon in which we are now taking Acts, while in the evening we either read a sermon in Japanese or study Old Testament characters. Mr. Nakamura was a great help to our young men even if no one has yet come out to make a stand for Christ as the direct result of his work. Pray for those who are especially interested that they may be led to make the stand for Christ and for the others that their hearts may be opened to receive the gospel.

Alice E. Harwood.

Church News.

California.

Pasadena, Lake Ave.—Crowded church sittings and Sunday school. This leads the people to plan for enlargement of building, which will require an expense of something like $5000. Blessed are the church and pastor that are located in a community which demands a sitting that they may enjoy the gospel message.

Whittier.—This church, with their new pastor, Bro. N. T. Edwards, rejoiced in the reception of twenty members on Sunday, the 6th. Already the question of more audience room is before the church. Last Sabbath the main audience room, as well as the primary room, was filled with worshippers. The right man in the right place.

San Diego, First.—At the communion service held in the First Congregational church, September 6th, fifteen were received into membership. This makes a total of thirty-three new members received since May. Dr. Brown is greatly beloved by his people and the church expects to do a great deal of definite work under his leadership.

Villa Park.—Here is one of the most promising small churches we have. A larger per cent of young people are in attendance, according to its church membership than any church in Southern California. Field Missionary F. J. Culver has ministered to the church since July 1st and will continue to care for it until a permanent pastor is found.

Ferndale.—Extensive improvements are being made on the church building. About $1500 are to be expended. This will provide an addition to the building which will be used for Sunday school and social purposes, the repainting entire and other renovations. The work in all departments of the church is in good condition. The pastor, the Rev. A. K. Farnsworth, is spending his vacation at present in San Francisco.

Grass Valley.—A little over a year ago Rev. F. E. Dell was called on trial to fill the pulpit of the Congregational church of this city. He came to us a perfect stranger, but his sincerity and pleasing way impressed the officers and members of the church and he was engaged to fill the pulpit for one year. The time for which he was engaged having expired, it was necessary to hold a meeting to decide who would be the next pastor. It was attended by a large and enthusiastic number of persons and the vote was unanimous for our present pastor, who had labored earnestly and prayerfully throughout the year, with his faithful wife ever by his side always ready to aid and assist him in the good work. The church is in a prosperous condition and we hope to do still greater work the coming year for our Lord and Master.

Lodi.—At a meeting held September 20th it was unanimously voted to extend a call to Rev. G. H. De Kay for a third year from October 1st. It was evident from the many expressions of confidence and esteem, that he holds a strong place in the affections of the people. During the present pastorate of two years, forty-two have been received into membership, a net increase of twenty-one. Four others have been received at Lockford. Nearly half of these have been young people from twelve years upward, coming upon confession of faith, and of the rest ten are men, of whom nine came on confession of faith. Finances are in better condition than for several years, although still needing close attention. It is hoped that during the coming winter the church may be renovated inside. An offering of nine dollars was made a week ago for the A. M. A.

Washington.

Eugene.—After several months without a pastor this church is unitedly welcoming Rev. R. T. Cross and family from York, Nebraska. Following the prayer meeting on Thursday evening, September 17th, a reception was tendered them, and evidence given that they are to have a warm place in the hearts of the church and congregation. The new parsonage—a very neat and commodious house of eight rooms and bath—is nearing completion and early in October the pastor's family expected to be settled. This with the moving of the church edifice has entailed considerable extra expense, all of which is provided for, and $200 additional promised on salary. Certainly this is one of the most attractive churches in the state—materially, intellectually, socially. Under such a leader can it be otherwise than spiritually strong? The new pastor was very much pleased that his first benevolent offering—that for C. C. B. S., September 13th—was more than double that of the previous year.

The bi-centenary of the birth of Jonathan Edwards will be observed by services in the First Congregational church in Berkeley on Monday evening, October 5th, at 8 o'clock. The address will be delivered by the Rev. Henry Kingman, pastor of the Pomona College church. This rarely gifted brother has been heard here, and should now be welcomed heartily. An address of marked interest and power may be expected. This occasion falls on the evening preceding our State Association meeting at Woodland. It is hoped that some who pass through these cities toward Woodland will plan to attend this celebration in memory of America's greatest metaphysician and theologian. The public is invited.

OREGON LETTER.

By George H. Himes.

Astoria may be fitly characterized as the "Venice of Oregon." All the business portion and a part of the residence district lies over the ebbing and flowing of the tide from the majestic sea of Balboa. The entire surroundings are instinct with historic interest. The reflective mind instinctively runs back to the earliest known appearance of the American idea on the western shores of the North American continent. Here, indeed, was the beginning of civilization, so far as the American spirit is concerned, on the Pacific Coast. It was the keel of the little but stout ship Columbia, eighty-three feet long and two hundred and twelve tons burthen, commanded by Capt. Robert Gray, which first divided these waters one beautiful day in May, 1792. He sailed a few miles above the Astoria of today, and anchored in what is now known as Gray's bay. Remaining for a week, trading with the Indians, multitudes of them in their sharp-prowed canoes—which in later years furnished the model for the swiftest sailing craft afloat—swarmed about him. If the beads and other trinkets that are found in the Indian graves that are frequently unearthed nowadays in preparing the soil for the habitation of white men, could tell their story, much knowledge would doubtless be revealed that is now vainly sought for. These would give us a minute account of Captain Gray's visit here, and would locate the exact spot where he and a portion of his crew first planted their feet upon the soil—an act, coupled with the discovery of the river, giving American title to the ocean front from the forty-second to the forty-ninth parallel; and if the people east of the Mississippi, in the early forties, had had the backbone of the early pioneers of Oregon, there is scarcely a doubt but that the northern boundary of the United States would have been 54.40 instead of the 49th parallel. Remaining a week, resting his crew, replenishing his water, adding to his stores fresh fish, fowl and wild game such as deer and elk, which abounded here then, on May 19th Captain Gray put to sea, and as he did so he christened the river after his vessel, the Columbia, or in exact words, "Columbia's river." This vessel as is known, was the first American vessel to circumnavigate the globe, hence the first to carry the Stars and Stripes around the earth; and this particular flag was the flag suggested by Gen. George Washington, Robert Morris and George Ross, a committee appointed for that purpose by the continental congress, the report of which committee was adopted on June 14, 1777, and the flag was then made by a Philadelphia seamstress, Mrs. Betsy Ross. This fact, taken in connection with the further fact that the Columbia, built at Scitnate, Mass., in 1773 for coastwise traffic at first, but was soon converted into a war vessel and was so used during the Revolutionary war—thus forming a part of the navy of the struggling strivers after liberty—connects in a strikingly interesting way the beginnings of the American idea on the Atlantic with its advent upon the Pacific.

Another link in the chain of American occupancy is the exploring expedition of Captains Meriwether Lewis and William Clark—the first sent out by the U. S. government—the report of which, to this day, has never been officially published—which reached its culminating point six miles southwest of Astoria on December 7, 1805. At that place Fort Clatsop— a stockade, with seven log cabins inside—was erected. When the first American settlers located in Clatsop county—Clatsop, the name of a tribe of Indians, whose Chief, Cob-a-way, was friendly to Lewis and Clark—the remnants of at least four cabins were found. About eleven miles from the site of the primitive fortress may be found the spot near the sea beach, where a number of the men of the expedition were sent to make salt by distilling sea water in January, 1806. Several gallons were made, which stood the company in good stead in curing the elk meat, which was its principal article of diet. These animals were plentiful in the vicinity, sometimes as many as eighteen being killed in one day.

More than ten years ago the discovery of a large spruce stump was reported to the writer, showing the location of a tree that was believed to have been cut by the exploring party, out of which the puncheons used to cover the cabins were made. This report was considered somewhat fanciful at the time, but a personal examination within the past week, taking into account all the circumstances, together with the growth of young trees in the immediate locality, settles conclusively that the tree was felled as early as 1805.

The third link in the chain of American title was the occupancy by the Astor party and the erection of Fort Astor in April, 1811. The site of this fort—also a wooden structure—is in the heart of the city of Astoria, now a thriving city of 15,000 souls, and the center of the great salmon fishing industry, which began in 1866 with a pack of 4,000 cases, and this year will run to nearly 300,000 cases, besides thousands of fish packed in barrels and in cold storage altogether aggregating in the neighborhood of $3,000,000. In addition to this the output of lumber and grain from the Columbia river, mainly handled by Portland capital, will easily reach $10,000,000 more. Add to this the stock and fruit industries of Oregon, Washington, Idaho, California, and indeed every State or Territory west of the Rocky mountains, together with all the products of field, forest, streams and mountains in this part of the national domain all as a direct result of the planting of the seed of American ideas at the mouth of the Columbia river, and the aggregate is bewildering—more than one hundred and fifty millions of dollars of products a year is involved, produced by a little over two millions of people from a beginning of actual settlement in force not earlier than 1840, with a stretch of nearly two thousand miles intervening between this part of our country and the centers of population. So much for the material side. How about the moral and spiritual? This is a problem worthy of the most prayerful consideration by the best minds in our midst. A great responsibility confronts every lover of truth and righteousness; and upon the church rests the duty of removing the unwholesome and unsavory conditions which abound in every locality. The shirking by the church of its duty has made existing conditions possible, and with the church the remedy lies.

Three new members were added to Salem Central church recently. Services were suspended for a time by Rev. P. S. Knight, pastor, during a part of the vacation season, but the Sunday-school was kept up all the time.

There is a good field for work at Astoria and a number of truly loyal and devoted workers in the church there. A man of ability and staying qualities would in a year's time accomplish a good work there.

At the last communion of Riverside church, Hood River, there were eleven accessions—ten by letter and

one on confession—and six children were baptized. On September 13th the church, at a business meeting, voted to assume self-support, beginning with September 1st. Pastor Hershner just begins the tenth year of his pastorate. He is to be congratulated; the church also and the community in general.

Much has been said about Rev. R. H. Kennedy, late of the Hillsboro church, by the secular press, in connection with the crime of burglary. It is not believed by those who know him that he is in any sense a guilty man. It is simply unthinkable.

Editor Ferrier and Secretary Tenney, of the A. B. C. F. M., called at your correspondent's headquarters last Friday, but unfortunately he was not in the city.

Marcus Whitman Walker, son of Rev. Elkanah and Mary Richardson Walker, missionaries of the A. B. C. F. M. to the Indians in Oregon, in 1838, and who was born at the Spokane Mission in 1842, died at Hoquiam, Wash., on September 4th, leaving four sons. He had a long and painful illness.

The church at Forest Grove has actively begun the work of building. Fully two-thirds of the money needed to erect an $8,000 church is in hand, and there is no doubt about securing the remainder. An active building committee has been appointed, and it is believed that the foundation will be put in this fall.

Pacific University begins its fall term under highly favorable auspices. The enrollment at so early a date was never so large before.

Portland, Sept. 20, 1903.

SOUTHERN CALIFORNIA CHURCH NEWS NOTES.

Rev. G. F. Mathes, Ph.D., pastor of the church at Perris, is a graduate of the Pacific Theological Seminary and is possessed of decided scholarly tastes and abilities. On the occasion of his recent visit to his Alma Mater, the Heidelberg University of Ohio, the degree of Ph.D. was bestowed in recognition of actual attainments. Large congregations have greeted him on his return and his ministry is the chief religious force in the community.

Missionary interests in the First church of Los Angeles are much stimulated by the going forth of a member, Miss Nina E. Rice, daughter of Rev. and Mrs. O. V. Rice, who are graduates of Tabor College. Miss Rice is an alumnae of the Los Angeles Normal school and Pomona College. Her appointment by the A. B. C. F. M. takes her as a teacher to the girls' school at Sivas, Turkey, and on the journey begun on the 16th, she accompanies Mr. and Mrs. Irwin, who go to the same field from Canada. Miss Rice possesses rare abilities as a student and has already experience as a teacher. Services of consecration were held on Sunday evening, the 13th. Rev. Mr. Rice gave an address on the "Missionary Spirit in the Home." Miss Rice, with much acceptableness, spoke from the heart to the great congregation. On the previous mid-week meeting a reception was given by the Christian Endeavor Society and a beautiful flag of the United States was presented. This symbol of protection may be of exigent service in the troublous empire to which these missionaries are going.

Rev. Griffith Griffiths, representative of The Pacific, has spoken with much acceptance to a number of churches in Los Angeles and vicinity. It is hoped this indispensable organ of our church interests on the Pacific Coast may have the increased support which its merits justify. Possibly some individual of means may see how great good might be accomplished by a sum bestowed as an endowment to this veteran religious journal.

Pastors and people are returning from vacation experiences, the public schools are crowded and the strenuous claims of life are demanding our time and strength anew.

OBITUARY.

Our Congregational circles, and especially Olivet Church, are saddened by the death of Mrs. W. C. Day the wife of the pastor of that church. She had won the admiration of those who knew her by her earnest and efficient work and her spirit of self sacrifice. She was a native of Mongomery county, Ohio; born April 12th, 1840; and was the last of eleven children, now all gone from earth. She became an orphan at twelve years of age, and knew the hardships of life's battle while still very young. She was married to Rev. W. C. Day October 29th, 1872, at Troy, Ohio, and has been a most indefatigable worker in all his pastorates. She was of strong character and excellent judgment, and possessed of an unfailing courage and restless spirit of activity that led her often far beyond her strength. Four churches in California have known the beauty of her religious life and the impulse of her leadership. She leaves two children, a married daughter, residing here and with whom the father makes his home, and Rev. Richard C. Day of Fairhaven, Washington. The funeral was held at Olivet Church last Thursday at one o'clock, and the interment was at Mt. Olivet cemetery.

TRUTH FIRST.

The truth is worth more than the man. The more truly a man pursues truth for truth's sake, the more does he lose sight of himself in gaining sight of the truth. Many an investigator is more disturbed about his own priority than he is about the priority of the value of the truth. Few finer things could be said of any discoverer than what has been said of the late eminent physicist Helmholtz: "He never indulged in one of those reclamations of priority into which scientific vanity is sure to be betrayed, but several times published notes to show that his own results were not so new as he and the scientific world believed them to be." When the world is doing homage to one whom it acknowledges as its great master in science, what grim delight he must find in reminding his admirers that the truth is first, even though it compel them to regard him as second! Yet this is the true spirit, not alone for the distinguished scientist, but for every plain, obscure man, woman, and child. Truth first!

MARRIED.

At Lodi, California, September 20, 1903, Avery T Searle and Emily D. Colman, Rev. G. H. De Kay officiating.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering.—W. E. Channing.

A Queer Coasting-Party.

It was Evelyn's first visit to California. Uncle Fred lived near the Sierra Madre Mountains, and the ride from the station took them up and down some very steep hills. Evelyn was tucked into the back seat between her cousins, George and Alice.

"These are the foot-hills of the mountains," George explained, as the horses began climbing another long slope. Evelyn drew a deep breath as she looked off toward the high mountain range in the distance, and then at the sparkling stream of water that went dashing over a rocky bed not far from the road.

"It's beautiful," she exclaimed, and then after a moment she added, "but don't it seem queer to have it always summer? The greatest fun we have is coasting. I don't see how any boy or girl could get along without that!"

Then George and Alice both spoke at once. "But we do coast," they said. And then they laughed merrily at Evelyn's look of astonishment.

"I don't see how you can coast without snow!" she exclaimed.

"You shall see," said Uncle Fred, as he turned the horses and drove toward a rambling house.

After that Evelyn forgot all about the coasting in Aunt Fanny's greeting, and in all the interesting things the children began to show her about the place, to say nothing of the delicious supper, which was soon ready for them.

George was determined that Evelyn should not go back to Minnesota with the idea that there was anything in that State which was ahead of California. So one morning he suggested to Alice that they get up a coasting party for that afternoon. Evelyn listened with very wide-open eyes, and was inclined to think at first that they were joking her. But they finally persuaded her that they were in earnest, only they would not tell her how or where they were to coast, and you may imagine that she was about as curious a girl as could have been found in all California for the next four or five hours.

George had disappeared, "to drum up the coasting-party," as Alice explained, and he did not come back until noon.

"They'll be here by two o'clock," he announced upon his return. "I asked Will Baldwin and Mamie, and Ned and Esther Green. It's better not to have too many on the hill, and they can all come.

"Let's go out and get the sleds ready," said George, and off he ran to the shed, with the two girls following close to his heels. Evelyn's wonder grew with every minute, and it was only when George came out of the shed dragging a real sled that she felt thoroughly sure that it was not a joke, after all.

The sled which George brought out was not quite like those she was used to, but it was so much like them that she would have called it a sled at once, even if she had come upon it unexpectedly here in California. The runners were twice as broad on the bottom as those on her sled at home, and they were made from smoothly polished wood without any steel. The top of the sled had several crosspieces instead of one board. The back piece was wide enough for a seat, and those in front were far enough from it for the feet to rest upon. At the side of the sled was a stick which George explained was used for a brake to check the speed of the sled when the hill was too steep.

"Now for the hill!" exclaimed George, when the others came; and taking the sleds under their arms, off they started.

A ten minutes' walk brought them to the top of a long hill, which sloped away as if it might have been made expressly for coasting, and down its entire length Evelyn could trace a shining path but little wider than the sleds which they carried. But it was not a path of ice or of snow; it was just grass, yellow and glistening in the sunlight, and it looked as smooth and as slippery as any ice could look. And then Evelyn began to comprehend.

Of course the track had not always been there on the hillside, because all about them the same glistening yellow grass stood waving at them in the breeze. During the forenoon the boys had been out and "made the track."

George went down first, to "show Evelyn how," and then as soon as George's sled was well out of the way, she was spinning down the hill after him.

It was really wonderful how fast the sled could go, and Evelyn, who had had the use of the brake explained to her, found it necessary to use it.

"Just think of coasting, mamma," said Evelyn that night, "when it is so warm that even a sunbonnet is a burden!"—Julia Darrow Cowles in Youth's Companion.

Making the Best of Life.

Many things happen to us all which it is just as well to laugh about as cry about. You might as well take them as a part of the day's or month's or year's experiences, and as cheerfully as possible charge them to profit and loss.

At any rate, grumbling and whining are not going to change them, and the expenditure of emotion in those unfortunate directions may unfit you for retrieving your blunders. Indeed, it often turns out that the unhappy and disagreeable mood into which one is thrown by a disappointment is a severer loss than the thing about which he complains.

Many a man and woman have brought into the home circle a sour visage and a morose temper over some unfortunate occurrence, and have clouded the home atmosphere and sown seeds of alienation between those who should love each other and stand together. The result of the ill nature has been utter disproportionate to its occasion.

Probably it is asking too much to expect a swain who has been refused by a lady of his heart, or a business man who has lost a good bargain, or a woman who has been caught in the rain wearing her best bonnet, to be exuberantly cheerful; but even in the case of such dire misfortunes, philosophy may come to our aid and teach us not to make a bad matter worse.—Selected.

Helpful Words.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.

The true strength of every human soul is to be dependent on as many nobler as it can discern; and to be depended on by as many inferior as it can reach.—Ruskin.

God never put one man or woman into the world without giving each something to do in it for it—some visible, tangible work, to be left behind them when they die.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

"As we examine the Old Testament we find about six hundred predictions, more than three hundred of which center upon the person, character and career of Jesus Christ as the Messiah. These prophecies cover the line of His descent, the time of His birth and manifestation, the place of His nativity, and all the great leading circumstances of His life, death, resurrection and ascension, with many subordinate details. These prophecies were in their complete form at least four centuries before His birth, inasmuch as both the Hebrew Scriptures and the Septuagint, or Greek translation, were both in the hands of the Jews, one about two and the other five centuries, at least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility, humanly speaking, of these predictions being fulfilled. In fact they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proved itself the key fitted to the lock."—Arthur Pierson.

The Governing Fact of the World.

What exactly do we mean by the governing fact in the world of men and things? It were easy to illustrate it from the things which you and I see and hear and do every day. Not many days past, when I was visiting amongst my own people, I came to a home from where the mother had very recently been taken, and, either on the wall or somewhere in the conversation—I forget which—the passage appeared: "What is home without a mother?" and upon my drawing attention to it, one of the members of the bereaved family said, "Yes, indeed, what is home without a mother! Our home has not been the same since mother passed away." Now, whether that home was to be dissolved or no, whether the constituent units of it had ceased to feel their common relation or no, one cannot tell. But this we do know, that the governing fact in the making of that home, or any other, is the idea of motherhood. That is the one fact which controls and explains all else.

To change the figure, we have sometimes heard the expression that in looking for the secret of any particular society or business, or even church, we must look for the personality in the center. The ultimate question for all at the present day is the question of personality. Even in Christ's Church, you cannot be superior to that. Your organizations radiate round a personality or personalities. You are each of you just yourself, and you could be nobody else, and where you try to imitate you fail, unless your imitation be an expression of your inmost self; and the utmost organization can do is to allow personality its opportunity.—Reginald J. Campbell.

A Moral Disease.

"Can't wait" is the disease of the age. It means shoddy and sham in business, a mere smattering of knowledge in education, putty and paint in buildings, fine appearance, but unpaid bills at home, superficial morals, and a religion for fair weather and no trials of faith. To dislike to lay deep and broad foundations, to want to gallop before one can well creep, to assume a power which comes only through slow growth, to chafe and grumble under the inevitable and blame God because we cannot have our own way—this is the spirit that needs to listen to Christly words touching patience. If we cannot listen to him let us hear Nature.—Selected.

Blending the Graces.

We have sometimes known a Christian whose graces, joined with graces—every one of them a heavenly radiation—were mutually shining upon and illuminating each other, and the light of each was radiant with the light of all, until the whole soul was aflame with the glory of the Lord. And I have longed that the whole Christian Church were a church of such souls, that along the ascending way might stretch the luminous procession, where light is multiplied in light, and all are giving and all are receiving, and the radiance of redemption, diffused and blent in one intermingling, all-enveloping glow, might become a bridge of living light spanning time, blessing the light of the true, the the dark void from earth to heaven, until multitudes should look up in the night of pure, and the lovely, and thinking on "these things."—Celestial Summons.

Doing Good.

Mrs. C. W. B. Barker.

Ye proud and favored ones of earth—
  Apart from all its grind and moil—
Ye workers, hardy, bold and free,
  Staunch tillers of the soil,
Who see the true design of life,
  Perchance beyond its earnest toil.
Ye brave and honest artisans,
  Who bow with ardent zeal
Before the shrine of Industry,
  To seek your future weal—
Ye band of eager strugglers
  For the laurel wreath of fame,
Burning long the "midnight oil,"
  To win a fadeless name.
And ye utilitarians,
  Who mammoth missions crave;
Who bring the mountain to our feet,
  And span the ocean wave—
Have ye no glittering meed for him,
  The chosen one of earth,
Who bringeth to his Savior's cause,
  Treasures of a mind's rich worth?
Who, heaven-inspired, from his store
  Casts gems of fair truth down—
Gathered again by angel hands,
  To gild a future crown!
Go! listen to his thrilling words,
  Offspring of the fevered thought—
Fresh from the heart's pure fount—
With eloquence impassioned wrought,
And own life hath no higher claim,
  No nobler mission to fulfill,
Than his, who lifts a beacon light
  To win a world from strife and ill.
With consecrated gift prepared
  Instant for "the faith" to stand;
With all the heavenly armor on
  Of Truth's aggressive band!
Firm, heart-warm, eager to obey—
  Upheld by promised hand—
Down to life's latest, full-fraught day,
  The Master's last command.

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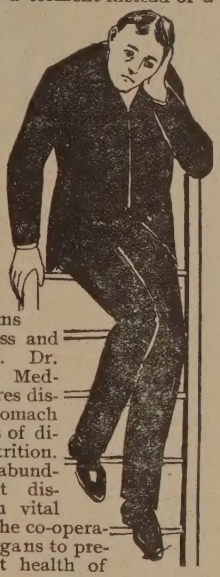
It is a laudable ambition to reach the top of the ladder of success. But many a man who reaches the topmost rung finds his position a torment instead of a triumph. He has sacrificed his health to success.



A man can succeed and be strong if he heeds Nature's warnings. When there is indigestion, loss of appetite, ringing in the ears, dizziness, spots before the eyes or palpitation of the heart; any or all of these symptoms point to weakness and loss of nutrition. Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. By perfect and abundant nourishment distributed to each vital organ it enables the co-operation of all the organs to preserve the perfect health of the body.

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Saying "No."

A boys' school was once being addressed by a very shrewd man, and amongst other questions that he asked was this: "Which is the hardest word to pronounce in the English language?" Many and varied were the guesses made by the boys; but they failed to guess the right answer, and were much surprised when they were told that the hardest word of all to pronounce was the little word of two letters — the word "No!" Then the gentleman went on to explain that it often required much true courage to resist evil practices and habits which we found in those round about us, and that when tempted to indulge in these it was not always easy to say "No." He went on to say that more men and women were injured and ruined in life through being unable to say "No" than we dreamed of, and that one of the finest achievements for anyone was to be able to ring out a brave, clear, unflinching "No" when tempted to that which was evil.

Every movement that has ever blessed the world has had to begin with a few who dared to oppose the opinion and action of the crowd, and so they were able at last to turn the few into the many by their brave witness to the truth. Galileo, the man of science, said "No" when all the rest said the sun moved and the earth remained still; but Galileo was right and the crowd was wrong. Columbus said "No" when threatened by his crew and urged to return to Spain, for they thought there was no new continent away in the Western Hemisphere; but Columbus was right, and the discovery of America rewarded his brave persistency. So if we should be greatly outnumbered, and many round about us should urge us to forsake our temperance pledge and principles, we must say "No" boldly and without wavering for a moment. It is not who can count the most on their side, but who is right; and if once we know that, though all the world should persuade us to desert, we must say "No," kindly, but firmly, "No!"—Rev. H. O. Mackey.

In the Morning.

When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easly done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum look at the result: You send one person, only one, happily through the day —that is three hundred and sixty-five during the course of a year; and suppose you live only forty years after you commence that kind of medicine, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."—Sydney Smith.

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Keep Your Eyes on Palo Alto, Town of the Leland Stanford, Jr. University, Santa Clara County, Cal.

REAL ESTATE IN PALO ALTO.

The history of a town—its progress and its popularity—may be read in its real estate records, and by this criterion men judge of the desirability of a place for residence and investment. It is always pertinent and interesting to review this phase of the growth of a town and to study the conditions and influences which tend to establish the value of realty, especially in a young and thriving place.

Soon after Stanford University was opened, in 1891, the necessity for the creation of a university town became apparent. Mr. Timothy Hopkins had foreseen the opportunity and acquired the land upon which the town is located. The town site was platted and the maps placed on record, and abstracts of title showed that there was no flaw in Mr. Hopkins' title to the lands described. The sale of lots was announced and there was at once an active demand for them. Many sales were made, although nothing of the boom element entered into the transactions, and the prices which obtained were good from the first. There was much uncertainty as to where the business part of the town would be located and property on three of the avenues was in demand as possible business sites. Naturally, with the growth of the town, the prices of business lots have advanced materially, but not on a speculative basis, since very few lots on University avenue (which is the main business thoroughfare) are in the market.

Since 1897 the growth of the town has been phenomenal, and in this connection it would be unjust not to give due credit to one who has been most active in promoting the interests of Palo Alto. J. J. Morris became interested in the town in its earlier days and engaged in the real estate business here. His office was one of the first buildings erected on University avenue, and he still occupies the same location, although his office building has been rebuilt and his office fitted up to accommodate his large business in investment, real estate and insurance lines. Unlike other early real estate dealers, Mr. Morris did not desert Palo Alto when the reaction in business consequent upon the bringing of the government suit began. Instead, he had faith in the future of the town and worked the harder to make its advantages known to the public at large.

The religious life of the town is healthy and over a half-dozen of the leading denominations have a large membership and fine church edifices. A movement has been inaugurated to have erected here a memorial church in honor of that great missionary, Bishop William Taylor, who lately reached the close of a long and noble life at his home in Palo Alto. This church is to be worthy of him whom it will honor and a large fund will be expended in its erection.

Referring again to building operations, there has been a continuous and substantial growth in this line since 1897. The business portion of the town has developed from a collection of frame buildings which existed at that date into one of the most attractive places to be found among the many fine towns in California. It has various brick business blocks, paved streets, and a general appearance of thrift. The stores are metropolitan in appearance and carry comprehensive stocks of goods in the various lines. The grounds around their homes, while ornamental sidewalk trees add to the general charm. The profusion of flowers and Southern Pacific railroad, with streets and avenues which are named for noted authors or characters famous in literature. There are but few exceptions to this plan, one of which is Palo Alto boulevard, following the meanderings of San Francisquito creek which borders two sides of the town, and forming a particularly beautiful drive.

These elements of popularity which have been enumerated have induced the location here of many people, and unlike the earlier settlers these are not confined to such as are affiliated with the University. Many come because they find this an ideal place for a home. The character of the population is moral and intellectual in a marked degree, the climate is as nearly perfect as can be found and wholly healthful and the influences are elevating.

Yet, in addition to these elements of growth, Palo Alto is essentially "the town of Leland Stanford Junior University," and as such it will gain and maintain its greatest prominence. It is this stable assurance of its future prosperity that is constantly augmenting the growth of the town, and which is increasing its population by one-third each year. Palo Alto, of course, shares in the new era of development of the entire valley, but beyond this are its own special attractions, which are becoming so widely appreciated.

Palo Alto Office of J. J. Morris, Real Estate and Insurance Broker.

It will, therefore, be understood that realty here is a desirable investment and is certain to become still more desirable and profitable. Those who are at all interested can secure detailed information concerning town or country property by writing to Mr. Morris, who represents many holdings of the property in this vicinity that is offered for sale. He will give each inquiry his personal attention and will extend to all visitors the most courteous treatment, or will make safe investments for non-residences

The year 1902 has been a prosperous one for Palo Alto and the growth of the town has been greater than during any previous year in its history. This growth has been mainly in the line of new residences, as the list of buildings erected will indicate. Still the improvements in the business section have been important and of such a character as to add much to the attractiveness of Palo Alto. Palo Alto couldn't get out of the way of progress if she tried. With the Santa Fe sure to come, and the Rio Grande almost as certain, we are also in line for the electric road which recently sent its first cars from Holy Cross to San Mateo. It is the intention to push the line on to San Jose as soon as possible.

For particulars regarding Palo Alto Property, Write to J. J. Morris, Real Estate Broker, Palo Alto, Cal.